113 Yugoslavia EF1
231 Albania EG1
233 Rumania ED1
235 Bulgaria EE1
Slovenes EF7

/For information on the types of shelter provided for domesticated animals (including cattle), see scattered references in 17: Thurnher, EF6 Serbs file, category 116./

AN INTIMATE GLIMPSE INTO ALBANIA

133 tance. On one side the rocks rise sheer and uncovered and on the other a deep precipice drops directly downward into seemingly bottomless depths. Only here and there a few farms dot the landscape. The trees at this 137 231 altitude are small oaks, with very grotesque appearance because of the absence of many branches, but this is explained by the fact that the poorer peasants cut them off and store them as winter fodder for their animals.

133 Gradually, glimpses can be caught of the immense fertile plain of Elbasan, with the River Shkumbi dividing it like a sharp, silver knife, and on one side of this magnificent range of mountains, rich in the shades of green and brown, roll away to the west. Just before beginning the descent from this ridge one should note that to the southward in this mighty range are to be found the two highest peaks of Albania: Krrab and Tomori. Krrab, 2,418 meters (7,933 feet), is really the higher, but it is the popular belief that "Father Tomori," 2,396 meters (7,861 feet), is the more lofty due to surrounding low hills. These twin peaks are accessible about five or six months out of the year, being entirely inaccessible on account of snow during the winter months.

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

times happens, are ravaging the country, a number of women assemble, and, having captured some of the insects, form a mock funeral procession, and, with hair dishevelled, proceed to drown them in the nearest well or stream, singing in turn as they go the following dirge, which is repeated by the others in chorus:

> O locusts! O cockchafers! parents kind,
> Orphaned you have left us all behind!

This ceremony is believed to cause the death of the rest of the destructive swarm.

If one of a herd of cattle dies, its head is buried in the farmyard in order that a similar fate may not befall the rest of the herd. When an ox or cow is ill, "unspoken-over" water is brought and sprinkled over it. If several of the cattle are ailing, and in other cases of a serious nature, the water used is brought from three different wells or springs, and mixed together, its efficacy being believed to be thus increased to a threefold degree.

Very numerous are the ceremonies observed with the object of ensuring good, or averting bad, luck. In Northern Albania, when a youth, or man, is about to leave his home for a distant town a curious ceremony is performed, which is believed to ensure him a safe and successful journey. In front of the house-door the women place a jar filled with "unspoken-over" water, decorated with foliage and hung with earrings of gold and silver. The traveller touches the jar with his foot, takes in his hand the earrings and some of the foliage, and sets out, accompanied for a mile or two by his relatives, to whom, when they finally take

4: Garnett B-4, 5 (ca. 1880) 1891
EG1 Albania EG1

through which the animal is led. If the cow steps over the object with the right hoof, it is considered a good augury; if with the left, the omen is unfavourable. If a hen shakes her feathers in the house, or if one of her feathers hangs askew without falling, it foretells the arrival of a friend, or the receipt of news from an absent relative. Should the hen crow like a cock without turning its head to the East, it signifies a death or other serious misfortune. If, during the night, a cock crows at an unusual hour, it is either a sign of a change in the weather, or that important news will arrive in the morning. To an expectant mother, however, it announces that her child will be a boy. Should the dog howl while looking away from the dwelling, it is a sign of death; and if the cat mews repeatedly, that a member of the family will shortly fall ill. If, however, she licks herself frequently, it is merely a sign of rain.

Cats, I may here remark, are treated with great kindness by the Albanians, who, it is said, are not in the habit of laying to their charge the smashing of crockery, or the disappearance of provisions. According to a myth current among the Albanian highlanders, the cat was created by Jesus, who produced one from the sleeve of His mantle when dining in a house infested with mice. To kill a cat is consequently considered a most reprehensible action. When such a family pet dies, the children of the house call in their friends to assist in pussy's obsequies, and, after she has been carried in solemn procession to the grave, the little party sit down to a funeral feast, for which the mother willingly furnishes the necessary viands.

6: Lane T-3 (no date) 1923 EGl Albania EGl

PEAKS OF SHALA

000 "Try them on the 'Merry Widow,'" I said, knowing that tnat music had come to us from
[534] the Balkans, and they laughed aloud at the strains of that famous waltz. "Albanian gypsy music," said they, and from somewhere in the shadows they produced a sort of musical instrument, cunningly carved from pine, in shape like a long, thin mandolin, strung with horse hair, and on this with a hair-strung bow they played us the real "Merry Widow" waltz. "You have gypsies in your country, too," said they, and we thought how the centuries have transformed the wandering bands of ragged entertainers into our press-agented musical-comedy companies; how the commercial age had divided fortune telling, thieving, and music into complex and separate activities.

At eleven o'clock Cheremi broke reluctantly from the merry group and, approaching us stealthily, whispered his request to be permitted to go home for the night. His house lay only four hours away, perhaps forty miles by our measurements; he had not seen his family for two years, and he wished to visit them. He would be back before dawn. We gave him permission, and one of the villagers went with him, to guard him from the village dogs.

231 Then we learned that when darkness came the dogs were let loose, and after their loosening only the boldest ventured outside stone walls. And the long wolf howl that rose and quavered and sank and rose again along the trail that Cheremi

6: Lane T-3 (no date) 1923 EGl Albania EGl

followed made the dangers of the night vocal for us. We had seen the dogs, tied by the houses, curled into sullen gray-white balls; they are wolves, they are the first dogs, torn from the forests and made half-tame savage companions of these primitive men. Here in the Albanian mountains the long process of molding life, by which men have created the breeds of dogs we know, the great Dane, the collie, the monstrous, fantastic bulldog, and the wispy Pekingese is still in its beginning.

For us, safe in the shelter of solid walls, the night wore away as the previous one had done. Talk and music and the desperate struggle with weariness; the leisurely dinner in the small hours of the morning; the brief lapse into unconsciousness, lying on the floor, which we shared with twenty others—our host and his wife and their smallest child, the last quite naked, had ascended the notched log to the nest of woven willow branches that hung above us on the wall—and the awakening at dawn to the smell of new-made coffee.

"Perolli," said Frances, desperately, "I simply can't walk another twenty miles on one little cup of coffee. Isn't there something left over from dinner? Can't I have just one little bite of corn bread? Oh, Perolli, please!"

"If we stay for that, it means we'll never start," said I. "Slowly, slowly, little by little, breakfast will be ready at six this afternoon."

"But I'm starving!" she wailed.

PEAKS OF SHALA

They smoked over this for some time. The 823
byraktor rescued his coffee pot, in deep abstraction. I did not expect them to believe what I had said. How could they? It must have appeared to them the wildest of fairy tales (although in all Albania there are no fairies, and therefore —I suppose that is the reason—there are no Albanian fairy tales). Men suffered much at the hands of our ancestors for telling them the monstrous idea that the flat earth is round. I wished I knew what thoughts were taking shape behind those dark Albanian eyes.

Then the byraktor looked up. "If the solid earth is round," he said, "and if the water lies upon it in a curve, then this earth is moving very rapidly. For if the earth were standing still the water would fall off."

My astonishment was profound. I felt myself 000
a child beside that mind, and I thought that a man who could so wrestle with a new fact and evolve from it an even more amazing conclusion was no man for me to contend with in a little matter of hiring a mule and getting, somehow, to Scutari.

Presently large flocks of sheep and goats were 231
driven through the room, past the fire, and into 562
the darkness beyond the arched doorway. Rain-drenched shepherdesses, half clad in rags, followed them, and having, with much noise of tearing branches, given them their dried oak boughs to eat during the night, the shepherdesses returned and sat by the fire, addressing the byraktor in tones of accustomed equality.

1 [In house of Shoshi warchief [255] -- Analyst]

264

SUPPER

231

SKINNING A SHEEP

cure. The Mountain Ghegs also grow much fruit on trees near their houses. The chief species are quinces, pears, and apples. 245

Women have charge of milking the cows and making butter, curds, and cheese. Small boys are usually employed as shepherds, and lead their flocks high on the mountains. In the summertime many Gheg families drive their cattle up to the Alpine meadows on the mountain passes, and keep them there weeks at a time while they make butter and cheese. While on these heights they live in small temporary houses (fig. 8, *c*).[1] The people of Klementi, however, who live in high valleys, drive their flocks to the plain of Scutari every year for winter pasture. [462] 221 233

Animal husbandry furnishes the Ghegs not only with much of their food, but also with a supply of energy, for they use oxen in ploughing, and horses for travel and the transport of goods. In the wintertime they keep their cows and horses indoors, while the pigs, in Catholic regions, have special sties. Late winter and early spring is the season when food is scarce. The corncrib may be empty, and only the seed corn hanging in bunches from the walls will remain untouched. The cows are dry, and the flitches of pork and bacon gone from the ceiling. 231 • 262

This is the time when the mountain people, their tempers more and more irritable, used to turn to raiding, and while some rustled each other's animals, others came down out of the mountains to steal cattle from the people on the plains. Mirdita raided Zadrima, and Mati raided the low country around Elbasan. This annual hunger was the result of a complete economic occupance of the land, coupled with an excess of births over deaths. Raiding brought in more food, but feuding caused more deaths. Between the two, plus a certain amount of emigration, the balance was reached. 261 628

Transportation in Ghegnia was, in 1929, as poor as anywhere in Europe. There were a certain number of roads over which people could walk, in some places ride animals, and in most, carry goods on animal back. In a few places the trails were too steep for animals, and men had to pack in goods by pannier. The principal road, which will be described later,[2] goes from Scutari and Lesh by way of Vau i Dejës to Puka, then on to Kukes, and across 491

[1] [see cat. 116, p. 109 .. Analyst

[2] [See cat. 116 p 42a - Analyst]

8:Coon E-5 (1929-30;46-48)1950 EG1 Albania EG1

133 Too little is known about the soils of northern Albania to permit a detailed study of their relationship to physique, but we can find to what extent pertinent anthropological features fit the geological picture. The latter has already been described in chapter 2, "Land of the Highland Ghegs,"[1] and the principal geological areas blocked out, after Almagià on figure 2.[6][2]

The Mesozoic limestone of Malsia e Madhe, Shala, and Malsia e Jakovës is a southern continuation of the barren karst of Montenegro. Although it is a poor country for farming, and much of it is good only for grazing goats, the people on both sides of the border, though often hungry, are large and heavy boned. The serpentine highland zone, in contrast, which runs all the way from eastern Malsia e Madhe across most of Puka, all of Mirdita, and parts of Zadrima, Mati, and Dibra, is in places forested. The soil is reminiscent of that seen on certain worn-out farms of northern New England. The eastern zone of Metamorphosed Triassic and Upper Palaeozoic rocks supports open meadows and brown-soiled fields, with forests on the slopes and clumps of poplars around the villages.

These are the 3 principal geological areas. To them may be added the area of intense folding of Mesozoic-Eocene strata, along both sides of the Drin in Shoshi, Nikaj, and the northern villages of Puka. The traveler walking along the Roman road can see where the river has cut sections through the strata in several places, revealing contorted patterns, including one in the shape of a figure *S*. In north-central Mati a cap of tertiary limestone [231] breaks the continuity of the gabbro. No village is situated directly over it, but the goats and cattle from several villages are driven onto it for summer grazing, and the villagers drink their milk and eat their flesh. Finally, a small slice of the tillage land of Zadrima is included in the so-called Dalmato-Montenegrin num-

[6] Stiles, 1946.
[7] Howard, 1947.
[8] Almagià, 1932, map on p. 467.

1[See cat. 116, pp. 76-106 -- Analyst]
2[See cat 116, p. 8a -- Analyst] [p. 86 (b)]

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

There is rough winter grazing among the shrubs, especially for
goats and cattle, and some agriculture in clearings, but the zone derives its chief riches from the many acres of fertile alluvial soil that adjoin the rivers.

Oaks, tall or dwarf, begin sporadically among the shrubs and continue as thick forests up to a height of 2900 feet near Shkodër and 3300 feet in warmer districts. Among them grow ash, aspen, chestnut, cornel, elm, hawthorn, hazel, hornbeam and limes. The majority of the 1140 villages in north Albania are found in this zone, for it best provides for Albanian needs. Though the soil is dry on the whole, it contains a sufficiency of springs. On the plateaux and gentler slopes there is enough arable land for subsistence farming, all that is possible among these rugged mountains. The copses and woods furnish winter grazing for small flocks and herds; an adjoining mountain furnishes the requisite summer feed. The copses and woods also provide fuel for the log-fires that in Albanian phraseology are 'the poor man's wealth'. Leaves lopped from the oak trees in autumn supply winter fodder which livestock eat with almost as much relish as they do hay, a scarcer commodity. It is this supplement to the grazing in the copses and woods which makes mixed farming possible in this zone; without it many animals could not get through the winter, and their number would have to be reduced. If it is sometimes hot in the forest in summer, the heat is never unbearable, and in winter the cold is never excessive. In general the zone is healthy. A little wheat is grown, but—as everywhere in Albania, the Myzeqe plain excepted—the staple crop is maize. The grain provides food, and the livestock luxuries and government dues as well.

In the next zone beeches grow singly, in small clumps, or in mighty forests such as those between Çermenikë and Martanesh where one may walk for seven hours in the daytime and never catch a glimpse of the sun. Still without roads to carry modern woodcutters and their tools to them, such forests are in the virgin state, the trees self-sown, the strong killing the weak, and the survivors growing bigger and bigger until they succumb in extreme old age to some winter blast, when they lie and rot where they fall. When communications are developed, this waste will stop and these forests become a very valuable asset. No grass grows in them or under isolated beeches, of course, but there are usually grass meadows in the clearings, some of which are enormous. Well watered from the same sources as the beeches and fat with humus

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

At meal times a cat took up a vantage point under the dining-table, to filch what it could. It was never caressed or deliberately fed; the whole Balkans believed that either indulgence would stop it from catching mice.

A man and his wife, with one or two small children, might live in this house. Of a kind hardly paralleled in the Balkans, except in the poorer parts of southern Greece, it was not common in Albania as a permanent dwelling. As soon as its master could scrape together the necessary money, he added a sitting-room. As he provided all the labour himself and needed to hire only one professional, a stone-mason who, like all his brethren in the Balkans, was also a carpenter, ten pounds sterling were enough. The sitting-room might be built on top of the kitchen (*shtëpí* or *shpi*, lit. 'house', from Lat. *hospitium*) or against one of its walls. It had a wooden floor, a chimney at one end, a window or two, a niche in the wall beside the hearth for the utensils for making coffee, and a few wooden pegs near the door on which to hang up rifles; it might also have a ceiling. It generally had a separate entrance, for sitting-rooms were men's apartments and Catholic, Moslem, and Orthodox Albanians all segregated their young women. The Catholics and Orthodox attributed this custom to plain jealousy, and the Moslems, less convincingly, to a desire to obey their Prophet's order. In the evening and when not at work outside during the daytime, the master of the house with his men guests reclined, ate and smoked in the sitting-room, while his wife and children remained in the draughty kitchen. But the men were less comfortable than might have been expected. Since Albanian chimneys seldom drew, acrid fumes from the wood fire filled the room and almost made them weep unmanly tears. But not quite, for if they succumbed, they would be derided as 'poor sticks' who 'would never see to shoot'.

Guests, in the form of family friends or strangers 'sent by God', often came for a night. Because there were no inns in the Albanian countryside except on the long-distance tracks used by pack-horses, it was the rule that a benighted stranger might claim supper and shelter till the morning from any house he saw. The hospitality was never refused or charged for, but travellers of standing were expected to give a sum proportionate not to the hospitality offered but to their supposed wealth.

As soon as the children in a two-roomed house grew up, its master must build again. His daughters went forth to live in their

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

CHAPTER VII

THE LAW OF THE DOG

The Kanùn recognized four types of dog: (*a*) chained dogs, (*b*) sheep dogs, (*c*) shooting dogs and (*d*) pet dogs. There were different rules for each.

Chained dogs were so called because they were chained up during the daytime and let loose only at night. Other dogs were, almost without exception, free day and night.

Chained dogs were house dogs with the function of guarding their master's house from thieves and enemies. The poorest man kept one and regarded it as a valuable article of property. A rich man had as many as he fancied he required. Cen Eleŗi of Sllovë in Dibër kept nearly thirty. They were confined during the daytime in a great pit that ran the length of his house, and at night they were released by their special attendant. This man fed them and was the only person who could safely approach them. If Cen himself or his sons had ventured out after nightfall, they would have been torn to pieces by the fierce brutes.

The natural fierceness of chained dogs was fostered by their training. As puppies they were never caressed or even addressed kindly by their master and his children. Indeed, they were often teased deliberately in order to make them lose their tempers. They were never admitted to the kitchen or other part of the house, but were restricted to the farmyard, where they had their kennel in a corner. The kennel was generally a rough structure of wattle and daub affording the dog imperfect shelter from the elements, and usually placed as far as possible from the outside gate in order to put the utmost possible distance between the dog and an incoming visitor.

Since thieves and enemies attack only by night the house dog must be free by night if it was to fulfil its function. Since honest men and friends travel during the daytime, the house dog must be chained up to keep it from doing them a mischief. So house dogs lived 'by the sun'. They must be chained an hour before sunrise and might not be loosed till an hour after sunset.

This law was rigorous, only two modifications being permitted.

10:Hasluck F-5 (1926-1939)1954 EGI Albania EGI

231 If a dog was unusually fierce, it might be tied up early and loosed late. If a locality was dangerous or if the dog's master was at feud with someone, the dog might be loosed precisely at sundown and left free till exactly sunrise. As a result of the latter proviso a stranger who reached a village about sunset must ask immediately in the interest of his own safety whether his intended host is at feud with anyone. If he were, he called to his host from a safe distance —the fiercest dog did not stir unprovoked beyond the outskirts of its own farmyard. There followed an exchange of conventional questions and answers, designed to convince the host that the stranger came as a friend and not as an enemy. When convinced, the host bade the stranger stay where he was and forbade him to speak—this in case the dog charged in the direction of the voice. He then tied up the dog while some of his womenfolk went to inspect the stranger, and if satisfied that he was harmless, to bring him to the house.

231 683 628 When a house dog attacked a stranger the law considered three positions: (*a*) when the dog only threatened to bite, (*b*) when it succeeded in biting and (*c*) when it killed. In all three positions there was discrimination between attack by day and attack by night.

If during the daytime a house dog threatened to bite a stranger, the latter might kill it without incurring a penalty. The day was his time not the dog's, and he was in the right and the dog in the wrong. To attack him it must have broken its chain or pulled up the stake to which it had been tied. Its master too was at fault for not having observed that its chain and stake were insecure. Exceptionally in Martanesh the stranger was fined 100 grosh.

If again during the daytime a house dog succeeded in biting a stranger its master must indemnify the stranger, and that irrespective of whether the dog had been killed or not. In Dibër he escaped by paying the blood money due for wounding a man. In the more picturesque north he must keep the wounded man in his house free of charge until he recovered, pay any doctor's bills that might be incurred and pay the wounded man what he would have earned if well. The northerners were so poor that they found such expenses a heavy burden. In consequence they tested a dog's chain and stake from time to time and sent their womenfolk to escort a stranger to and from the house; they could not perform this task themselves because they did not enjoy a woman's immunity from attack by a lurking enemy. A poor man, desperate

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

as he saw his dog about to bite, might even shoot the animal, regarding its loss as the lesser evil. Occasionally a man sought to disclaim responsibility, shouting that he was not a chain-making gypsy and only bought, and did not make, the faulty chain. The stranger would retort that he was not dog's meat. Then revolvers might be drawn and a blood feud begun. More probably the dog's owner sullenly invited the wounded man to partake of the hospitality demanded by the law.

If a house dog killed a stranger during the daytime, it was in most places as if its master had killed him and a blood feud sprang up between the two families. In Dibër, however, the payment of full blood money generally satisfied the bereaved family.

During the night the law was entirely on the side of the house dog and its master. No matter how the animal might threaten a stranger he might not kill it. If he did so, he must pay blood money or have a feud with its master, exactly as if it was the latter he had killed. The Kanùn says clearly that 'at night a dog is equivalent to a man'. Indeed, in some places such as Çermenikë the animal was thought more important and its murder by night was more serious. If a house dog succeeded in biting a stranger at night, the latter got nothing from its master—neither hospitality and doctor's fees nor indemnity for wages lost. From his neighbours he got mockery—'Fancy letting yourself be bitten by a dog. You're a fine man.' Even if a house dog killed a stranger at night there was no compensation, the death went unavenged. Once upon a time, in Lurë, a daughter-in-law of Demir Lleshi went out at night into her own farmyard. A neighbour's dog sprang on her and killed her, but since it was night time, the dog's time, her blood was lost. It was immaterial that the dog was trespassing and that she was on her own ground.

There was only one exception to these rules. If a house stood near a main road an aggressive dog might be killed during the night without penalty. A higher law stated that 'it is not right to cut a main road with a dog'. In the far north bajraktars and elders had been known to order fierce dogs near a main road to be kept chained at night as well as during the day.

The blood money which was payable on killing a house dog at night was generally the same as would be payable if a man had been killed. The blood money for a bitch was the same as for a dog; there was no discrimination between the sexes as there was in the

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

231 case of murdered man and murdered woman. In some areas, such
685 as Kurbin, the blood money for a house dog was assessed by the
628 elders or government authorities.

A stranger who agreed in his simplicity to pay the owner what he demanded for his dead dog might find himself presented with a fine bill. The owner would say that the dog had saved his life on several occasions and was consequently worth six, ten or even twenty napoleons. Sometimes the owner asked the stranger, not for blood money, but for another dog of the same quality as the dead animal. The cost might exceed the conventional amount of blood money.

In the above cases a house dog had been killed in self-defence. When it was killed out of spite matters were much more serious. 'He who kills a house dog will steal your wife', says the Kanùn. Such killings usually took place at night because the aggressor would find it dangerous to approach the house in daylight. This aggravated the crime since the night was the dog's own time.

In Mirditë, Kurbin and Martanesh a man who killed a dog 'in its kennel', i.e. on its own ground and therefore spitefully, must pay its master 500 grosh, almost a fortune in these poverty-stricken areas. In north Albania his life was forfeit. When he had been killed by the dog's master, his relatives killed one of the latter's family, arguing that they could not permit their relative to be equated to a dog. In most cases the two parties being 'one for one' the dog's master then consented to make peace on condition of receiving blood money for the dead animal. He might stipulate, if he wished, that this should take the form of an ox or a horse and so cost more than the conventional blood money. Occasionally the feud was continued—it is on record that twelve men in the north once died for the sake of one dog. In any region a man who immediately pardoned the killer of his dog would be taunted as
693 a weakling. In Lumë the man who was suspected of having killed a house dog found dead, a crime as costly as killing a man, could not clear himself unless he persuaded twenty-four elders to take oath with him.

231 The legal discrimination between defensive and spiteful killing
685 made it important for a man who killed a dog during the daytime
672 to establish his motive. He could do so simply and surely. If his bullet had struck the dog in the forehead or chest it was evident that the animal was charging him and he had fired in fear. If, on the

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

other hand, he had shot the dog in the back he must have killed it out of spite.

Whereas house dogs remained at home and were chained up for half their lives, sheep dogs were normally free both day and night and divided their time between the mountain-side and the sheep-fold. Their function was to protect the flock from thieves and wolves. If these approached, they must bark a timely warning so as to bring the shepherds with their rifles and they must themselves attack the marauders. They must therefore be alert, courageous and fierce, true 'Molossian hounds'. In districts infested by wolves they wore iron collars set with iron spikes to prevent the wolf from tearing open their throat. In common with other sheep dogs in the Near and Middle East they did not handle the flock. That was led, or occasionally driven, by the shepherd unaided.

As fierceness was their most important asset, sheep dogs were given the same harsh upbringing as house dogs. Indeed, they were generally removed at a still earlier age from their mother so that they should not know even her caresses for long. But they were gentle enough with their flocks, from which they never parted. As puppies they were fed on ewe's or goat's milk—hence, said the peasants of Shpat, their later friendliness with the animals they guarded. In adult life they were fed on maize bread roughly baked in indigestible looking balls by the shepherds. Nevertheless, their strength and the sleekness of their coats showed that the diet was sufficient.

The law of the sheep dog varied from place to place according to the animal's position in the local economy. In the north, where men depended almost entirely on their flocks, the sheep dog was of paramount importance as the guardian of its master's whole livelihood and was protected by the law to the utmost. In areas such as Kurbin, where men combined agriculture with sheep-breeding, the sheep dog was of less importance to its master and some relaxation appears in the law. In fertile areas like Lumë or Krasniqë, where agriculture predominated, the sheep dog was still less important and the law less drastic. So in the north it was more serious to kill a sheep dog than a house dog and elsewhere the position was reversed.

Among the mountains of the north the law of the sheep dog was the same by day and by night. A passer-by might be bitten at any hour of the day or night, but if he killed the dog he would be killed

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

by its master. No excuse for his crime could be tolerated. He might have lost his way or be a stranger (and so a guest to be protected). No matter! The mountain was the dog's ground day and night. Why had he gone near the sheep? Was it to steal one? There was no road through the flock. He should have stuck to the highway which was inalienably his, day and night. If he were killed by the dog, his family had no right to claim blood money or to start a feud; his 'blood was lost'. In Dibër the same harsh laws prevailed. In the partly pastoral, partly agricultural area of Kurbin a man who killed a sheep dog generally escaped with the payment of blood money; his life was not necessarily forfeit. In Martanesh, where the economy was similar, a man who killed a sheep dog in terror of his life and proved his motive was fined 100 grosh, the amount payable for a house dog in the same circumstances.

In the adjacent Çermenikë he was not even fined. In fertile Lumë the law was that 'a man can't lose his life for a dog', and on that theory a traveller on the mountain might kill a sheep dog which had refused to let him pass. For penalty he needed only to go to the dog's master and beg his pardon. He was generally afraid to go alone—the dog's master might suspect that he had killed the dog from spite and might be in an evil temper as a result. So he generally asked others to accompany him. These confessed his crime and asked for pardon. It was never refused. If he had killed a house dog during the daytime in this district, he would have had to pay blood money as for a murdered man, or would have been killed. On the rich plateau of Krasniqë sheep-rearing is relatively so unimportant that sheep dogs come under the same rules as house dogs. If, for instance, one bites a stranger on the mountain its master must pay for the wound.

Even in the gentler areas the spiteful or senseless killing of a sheep dog may start a blood feud. An extreme case occurred 'long ago' in Lumë. The sheep belonging to the Onuzi sept were sleeping in a mountain fold near the fold of the Doçi sept. The dogs began to fight among themselves and the Doçi shepherd killed an Onuzi dog. The Onuzi shepherd drew his revolver and shot the Doçi man dead. A general fight then started among the shepherds and in a few minutes six Onuzi and twelve Doçi men lay dead for the sake of a dog. The feud raged on for years, not ceasing until it was at last composed by direct order of the reigning Sultan.

Successive generations of travellers evolved practical expedients

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

for dealing with sheep dogs. The first was to 'let sleeping dogs lie'. 231
If a traveller were so unfortunate as to find one in his path and 628
there was no shepherd in sight to call it in, he swerved aside, 683
keeping well to leeward in the hope that neither sound nor scent 685
of his presence would reach the dog. If a dog charged, the traveller might follow the example of Ulysses on his return home and sit down. The dog would probably sit down too and immobilize him until the shepherd's arrival, but it was not likely to charge again. This expedient was more favoured in central than in northern Albania. There the traveller preferred to climb a tree in the hope that the flock would soon pass, so releasing him. The dog was not really interested in him and went on with the flock. It has happened when, a flock was large and grazing, that a man has had to stay half a day up a tree, with several dogs barking under his feet; for it was customary in north Albania to leave a grazing flock in sole charge of the sheep dog for many hours. For that reason, as soon as a traveller heard sheep bells—and in that country of long narrow valleys enclosed by lofty mountains he might hear them half an hour away—he called out. If no answering shout came, he knew that there was no shepherd with the flock and laid his plans accordingly. As far south as Shpat fear of a sheep dog might send a traveller up a tree, but there rescue came swiftly because shepherds were forbidden to leave their flocks for long. Tracks in Shpat were too many and travellers too numerous to allow of lengthy hold-ups by sheep dogs. With the same motive of protecting travellers, shepherds in the few treeless areas of north Albania were required to remain with their flocks.

If, however, a flock was grazing near a main road, the sheep dog came under the law already enunciated that 'it is not right to cut a main road with a dog'. Day and night, when near such a road, the sheep dog must be kept under control by means of the shepherd's voice or a chain, preferably the latter as being surer. A traveller who found a sheep dog loose on such a road and received no answer to his call from the shepherd was entitled to kill the dog and did not have to compensate its master.

Shooting dogs had the run of the house and kitchen as well as 231
the farmyard and were never tied up. Born gentle, they were well 683
enough treated by their masters to remain so throughout their lives. They were not found in every house but only with the leisured or the lazy.

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

231 683 A stranger who was bitten by a shooting dog could neither kill it nor claim compensation for his wound. Indeed, he became a public butt for being feckless enough to let himself be bitten by so tame an animal.

231 685 If a stranger killed a shooting dog by mischance, he must compensate the master in money—two napoleons were thought adequate in most places. Alternatively, he must give him another dog as good as the one he had killed. The hour of the crime was immaterial.

224 628 If a shooting dog was killed from motives of spite, a feud followed as in the case of house and sheep dogs.

If a shooting dog put up a hare, only its master had the right to take the hare. It might be that the chase was long and that the hare was shot by a stranger before the dog's master caught it up. In that case the latter demanded the hare and offered the stranger a fresh cartridge in return for the one he had just expended. If the offer was refused a blood feud started, the first shot being fired by the stranger.

If two men went shooting with only one dog, they skinned the hares at the end of the day and divided them equally.

231 Pet dogs, like shooting dogs, were free of the house as well as the farmyard and ran loose day and night. Of indeterminate pedigree, they were about the size of small Aberdeens. They were not common in northern Albania, where their only purpose was to divert their master—it was thought great fun to hang a lighted cigarette round their necks. In central Albania where the average flock was small and always had a shepherd, they were much prized as watchdogs. They never failed at either house or sheepfold to bark warningly when unwelcome visitors approached. They were so brave that at sheepfolds they could dash out and tackle a marauding wolf, invariably losing their life in the unequal combat. On account of their usefulness their value was high, as much as six or seven napoleons.

The law when they killed (a virtually impossible contingency) or were killed was the same as it was for shooting dogs.

231 793 A few isolated rules remain to be mentioned. Clerics such as priests among Catholics or Orthodox or hoxhas and sheikhs among Mohammedans were forbidden to keep house dogs. Their houses must be open day and night to their parishioners or passing strangers and might not be closed by dogs. If they kept sheep dogs

10: Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

they must not bring them home, but must leave them at the more or less distant sheepfold. There was no ban on their keeping shooting and pet dogs. 231 793

If a house dog disappeared temporarily during the mating season so that its master could not find it at dawn to tie it up for the day, he remained responsible for its conduct. It was held that a house dog loose under such conditions during the daytime was like one that had been duly tied up but had broken loose. Happily for its master and for strangers, a dog was generally too much occupied at such seasons with its own affairs to trouble about strangers. 231 672

If any type of dog fell into a snare set by a neighbour near its master's house, the neighbour must pay its full value. He had no doubt obtained its master's consent before he set the snare, but that did not relieve him of his liability for ensuing casualties. 224 672

Damage done by dogs must be paid for in money or by the dog's death. Each case was handled with a good deal of ceremony. If a dog ate a neighbour's eggs or killed his fowls, the latter asked its master to tie it up. If he refused, the neighbour had the right to kill the dog, and its master could not exact compensation. The neighbour generally took an oath in public that the dog had developed a habit of eating his eggs or killing his fowls, and that he had asked its master to tie it up and had been told to kill it. If he killed the dog without warning, he must in most places pay its value as assessed by the local elders. But in that case its master must first take oath that it had never eaten eggs or killed fowls. If the dog was commonly considered valuable, the neighbour would probably warn its master twice before he killed it. In Çermenikë and Martanesh the law was sterner; a delinquent dog had always to be killed, but if this were done without its master's leave, a blood feud started. In such cases the culprit was generally a house dog. 231 685 [628]

In cases of sheep-worrying the culprit was invariably a sheep dog. The general verdict was that the animal must die, but there was some variation in local methods of reaching this verdict. In north Albania and in Yugoslav Kosovë the dog's master must indemnify the sheep owner for every sheep worried and must take oath that the dog acted of its own impulse and had not been specially trained to kill sheep; any proof that it had been so trained would immediately cause him to be killed by the sheep owner. He must also kill the dog or keep it chained up in perpetuity. If the

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

231 685 sheep owner found it loose again he would kill it without more ado or, less probably, he would start a feud with its master. A sheep owner of Koplik who complained about another's dog must be able to say that he could produce two witnesses. This might cause the dog's master to pay up at once for the dead sheep. On the other hand, he might say that the witnesses, being friends of the sheep owner, were not to be believed, and that the only evidence he could accept was a public oath by the sheep owner. If the latter took the oath the dog's master must pay him the value of two sheep for every one killed. He was left to decide whether he would kill his dog or keep it chained up. In the latter event the evil soon worked its own cure. The dog would worry sheep whenever it could escape from its chain and he, tiring of paying for its ravages, would shoot it. The sheep owner does not seem to have had the right to kill it. In Mirditë a sheep dog might be shot by the sheep owner for worrying sheep, but not unless caught 'Flesh in mouth'. In Martanesh, too, this was the rule. In neither place was any compensation due to the dog's master.

If a dog harried a drove of pregnant animals, causing some to abort their young in their terror, it might be killed by the shepherd. Its blood was then equated to that of the aborted animals. If it evaded the shepherd, its master must pay in full for each abortion; he was 'keeping a tame wolf'. If a dog killed a foal or calf, whether playfully or not, its master must pay the accepted value of the dead animal.

With mad dogs the rule all over Albania was 'Kill if you can, and the sooner the better'. The owners neither expected nor received compensation. Many of them broadcast the news that their dog was mad and asked for it to be killed as speedily as possible.

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

so numerous that their livestock amounted to a considerable percentage of the total in Albania. They were found mostly in the shrub areas, though a few very poor men lived also in the oak zone. But the vast majority of this leafy belt herded their flocks on a larger scale. Above each village there was always the overhanging mountain with its forests of beech and pine to hold the waters and keep the pastures green and sweet. Under the higher beech trees no grass grew, but in the sloping clearings the animals could graze at will. In winter, however, these clearings were too high to permit of habitation; besides, such tilling of the soil as did take place occurred at roughly the same level as the village, and it was there that the flocks found most of their feeding. In summer the fields and meadows, whether open or enclosed, provided hay for the animals; in the autumn the stubble served for a few weeks; while in winter they wandered over the grass. In spring the winter-sown wheat was improved by being eaten down a few inches by the sheep. Dried leaves from the numerous oak trees supplemented this winter feeding.

Sometimes the number of animals was such that all these sources did not suffice during the lean months, or sometimes a village had no suitable winter pastures, or had lost them for political reasons. Many animals would then be slaughtered at the commencement of winter and the meat smoked or salted down, while the remainder lived to fare as best they could. The many owners who could not afford meat, fresh or salted, had to try to maintain their livestock until the spring. By that time the poor creatures were no better than living skeletons hardly able to walk out to the pastures.

On the long coastal plains and marshy river banks the owners of large flocks and herds were scorched out of their pastures in summer or plagued by the mosquitoes from the marshy swamps. This necessitated a wholesale migration at the beginning of summer to the cooler alpine slopes, a feature of Albanian life as characteristic as picturesque.

A few of the purely winter pastures belonged to the State, a few to private persons, and the immense majority to some community, either a tribe, a village or a village ward. State-owned pastures dated from Turkish times and were consequently found only on the plains near big centres, as Turkish control had little reality elsewhere. Examples of these were the forested swamps of Mamuras and the Highland village of Gurrëzë on the left bank of the river

10:Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

of theft which were no less universally regarded as shameful. A man who stole from another with whom he had broken bread as host or guest disgraced himself for ever. A woman must not steal for fun or spite. If she did, not only her husband's family, but the whole village felt ashamed and took steps to deal with her.

The accomplice who helped the thief, the host who fed him and the receiver who hid the booty were all considered as no less guilty than the thief himself. 'A thief and his host are the same', and 'Like thief, like receiver' were common sayings. All had to suffer punishment in proportion to their share in the crime and booty. The owner of stolen goods had the right to remove them from the premises of a receiver and to claim compensation, and the receiver had no legal claim for redress as against the thief. On the other hand, if a man bought stolen goods in good faith he had to give them back to the rightful owner, but he was entitled to recover what he had paid for them from the thief.

All possible means of protection against theft were adopted by the mountain peoples. Every man carried a gun by day, and slept with it beside him at night. Dogs were kept in every house and sheepfold. Domestic animals were branded with a mark that could not be destroyed, as when sheep had both their ears notched. Farmyards were surrounded by walls too high to scale and had stout wooden gates heavily bolted at night. Thieves, however, could make holes in the mud and stone walls, and frequently forced an entry that way. The walls of many village shops were lined with wood, so that a thief's chisel, striking it, would make sufficient noise to put the householder on the alert.

In Turkish times many villages sent out armed patrols every night, composed not of professionals like the night watchman of the towns, but of unpaid villagers who served in turn as directed by the village headman. When there was danger of sheep-stealing on a large scale, the threatened villages sometimes bought the protection of some strong man. For example, the villagers of Reç, now in Yugoslavia, hired protection from sheep-stealers of Dibër by paying the Kaloshi family of Dibër a thousand napoleons a year. Nor were the parties deterred from contracting together by the fact that the Kaloshis were Moslems and Albanians, and the villagers of Reç were Orthodox and Macedonian Bulgars.

In the extreme north and south of the mountains, guns could legitimately be used when a thief was caught in the act of breaking

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl
[Laws enacted in Kastrat and Bajzë on Nov. 1, 1892]

681 2. Wounding a man means a fine of 1500 grosh and 12 rams.

[627] 3. Whoever fines another without doing it through a General Assembly and by common consent, will be fined 1000 grosh and 10 rams.

4. Whoever disputes with another or calls him names or aims his rifle at him in the following places—Breg i Shpellës, Viri, and Krue i Ri—will be fined 1000 grosh and 10 rams.

5. Whoever breaks down another's hedge in order to make a patch for himself must pay 150 grosh (3 rams) to the owner of the hedge.

6. Whoever murders anyone on the high road will be fined 3000 grosh and 24 rams.

7. Whoever robs another's house or sheepfold will be fined 500 grosh and 5 rams.

8. Whoever dishonours a woman or an engaged girl will be fined 3000 grosh and 10 rams.

[692] 9. Whoever does not wish to engage elders and goes away saying 'May I never forgive you' will be fined 500 grosh and 5 rams.

[233] 10. Whoever lets his animals graze on another's land will be fined 250 grosh and 3 rams.

[423] 11. A man who will not hear of fencing in his portion of land, going halves in the fence with his neighbour, will be fined 250 grosh and 3 rams.

12. A man who does not meet his obligations at the term fixed will be fined 23 grosh.

13. Whoever steals an ox, a cow or a horse in his own village will be fined 500 grosh and 5 rams.

14. A man who does not respond to the village's call to come to a General Assembly or some other requirement of the village will be fined 250 grosh.

[487] 15. A man who closes a gap which has always been in the hedge will be fined 150 grosh.

[623] 16. The chiefs are to meet in General Assembly once a year, one week after St John's Day. Whoever does not conform to this decision will be fined 500 grosh.

[693] 17. 'Pledge elders' are not to take more than 10 grosh as their fee for a judgement, and commoners not more than 5 grosh.

[628] 18. Whoever murders his adversary after their feud has been compounded by order of the government will be fined 12 purses and expelled from the village and turned into a ghost.

681 231 19. A dog which enters a vineyard with a wooden collar on its neck may not be killed. A dog which enters a vineyard or field without a wooden collar may be killed.

20. Whoever brings a house-dog with him to church or to Shpellë will be fined 50 grosh.

10: Hasluck F-5 (1926-1939)1954 EG1 Albania EG1
[Laws enacted in Kastrat and Bajzë on Nov. 1, 1892]

Whoever brings pigs or sheep to Shpellë will be fined 50 grosh. [681]
Whoever washes clothes at Shpellë will be fined 50 grosh.[1] [231]

21. A man who leaves his sureties to pay his debt is to pay a fine of [296]
225 grosh to his creditor and 150 grosh to the chiefs and 5 rams.

VI. Supplement dated 1894.

(From Father Gjeçov, *Kanùn*, pp. 124–5.)

1. Whoever takes a woman to live with him without marrying her or [837]
runs off with a married woman or a girl shall pay 1000 grosh to the Church, 500 grosh to the chiefs and 10 rams.

2. Whoever tears his face in mourning and lamentation for the dead, [765]
shall pay 1000 grosh to the Church, 1000 grosh to the chiefs and 10 rams.

3. Whoever does not permit the chiefs and fine-collectors to carry [696]
out a tribal law will be fined 500 grosh and 5 rams.

4. Whoever commits a murder during a truce or after the feud has [628]
been compounded will be fined 6 purses and 10 rams.

5. Whoever fires a rifle in a house where there is a wedding shall, [585]
whether he be a guest or the master of the house, pay 500 grosh and 5 rams.

The same fine shall be paid by whoever annoys another with abuse at table whether at a dinner or a wedding.

6. Whoever acts contrary to these laws, whether he be chief, fine- [554]
collector, or commoner, shall pay 3000 grosh.

Brahim Beg *serxherde*
Kasem Beg *bylikbash*
Dodë Prençi bajraktar
Zenel Shebani
Gjokë Doda
Keq Prela
Zef Gjeka
Prelë Toma
Gjelosh Nika
Vukusa' Leka
Brahim Vuksani

[In front of each of these names there is a Turkish seal.]

VII. Solemn Pledge for Flock and Shepherd in Nikaj and Shalë, St Prende's Day 1894.

681
491
574

(From Father Gjeçov, *Kanùn*, pp. 119–20.)

1. As regards roads it has been enacted as follows:
From the fountain in Faqe to the crucifix in Brazhdë the road is

[1] (Note by Father Gjeçov: Shpellë is the place where Bajzë and district take water.)

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl
[Solemn Pledge for Flock + Shepherd in Nikaj + Shalë, St. Prende's Day, 1894]

[681] solemnly pledged to safety for whoever goes to spend the night in Nikaj [491] or Shalë. If any tribesman of Shalë who goes along this road is killed [574] by a tribesman of Nikaj, the guest of all Shalë is killed, from dawn of day till the fall of night. If any tribesman of Nikaj who goes along this road is killed by a tribesman of Shalë, the guest of all Nikaj is killed, from the dawn of day till fall of night.

Between the same points the road is safe for Shosh and Mertur and is under the protection of Nikaj and Shalë. If a tribesman of Shosh kills a tribesman of Mertur he kills the guest of Shalë; if a tribesman of Mertur kills a tribesman of Shosh, he kills a guest of Nikaj.

[695] Whoever resorts to violence on this road must make an oath with twelve men taking the oath and twelve standing by.[1]

[233] 2. A flock and its shepherd are not to be killed by anyone; their safety is solemnly pledged and guaranteed. Any man who kills them must pay 20 purses or be killed and have his life equated to theirs.

3. If the pledge of safety is broken and a tribesman of one tribe kills during the period of pledge and guarantee and a tribesman of the other tribe does not so kill, twenty-four men of the tribe that had a man killed must take oath saying, 'You killed me when guaranteed'.

4. The whole road to Curraj up to the Krue i Ftofët (Cold Spring) is under a pledge of safety.

5. Mowers and reapers with scythe and sickle are under a pledge of safety in both summer and winter pasturages.

[313] Cutters of pine slivers and timber are under a perpetual pledge of safety.

[204] Shooters are under a pledge of safety from St Nicholas's Day in summer (May 9th) to St Nicholas's Day in winter (December 6th).

[312] A man irrigating during the night is under a pledge of safety.

6. A house with hearth and flour-bin and the keep of a house are not under a pledge of safety.

[231] Sheepfolds are under a pledge of safety.

7. If anyone goes out from the keep or the house in order to go to the sheepfold which is under a pledge of safety he must say, 'Look, man, we're going to the animals (or the fold), which are under a pledge of safety.'

[562] 8. As for women in Shkodër and Gjakovë:

If any of them wants herself to run away or to behave badly for the fun of it, good luck to her.

[1] (Note by Father Gjeçov: It was the custom in Dukagjin to make half, not all, of the jurors take an oath. If twenty-four jurors are ordered, twelve go and lay their hand on the Gospel and the other twelve stand listening with folded hands. In many mountain districts unless the principal person concerned excuses someone, it is the custom of all the jurors to go and lay their hand on the Gospel while repeating the words of the oath.)

Albania EG1
Yugoslavia EF1
A 342 Y [342]

walls or woven branches and were thus converted into a cave dwelling, which is also met in many places of the Herzegovina (1).

But also the trogle, that other form of semi-underground dwelling which, as already said, was from time immemorial used by the Thracians in Scythia Minor and Dardania, is also to be found in the plain between the Scodra lake and Tuzi, which is near the frontier in the area of the Hoti tribe, and it constitutes to-day a form of temporary housing.

Nopcsa describes the construction of this hut as follows: «A trench is first dug in the ground, having 6 m. length, 3 m. width and 0.30 m. depth, in a parallelopiped (see fig. 62). A stone wall is then built on all sides of the trench, it excels the ground by 0.30 m. on the long sides and on the short sides by almost 2 m., and is continually reduced in its width. The main wooden beam is then fixed on the short side walls, and a saddle type roof is erected, covered with hay. Earth is then accumulated on the outside of the walls, so that the ends of the roof come into contact with it. The earth is soon covered with wild plants, and its artificial character is covered with green in a very short time; only roofs project then from the ground, and nothing else is seen in the inhabited areas. The hight of the hut in the inside is from 1.3 m. to 2 m. The entrance is constructed on one of the short sides, not higher than 1.2 m. It looks like an opening which is not closed by a door, but simply with thorny bushes during the night. On the wall that faces the door a fireplace is built. In winter time shepherds and flocks live together in those huts, whose little space is thus sufficiently warm and protected from the glacial North winds sweeping the Hoti valley.

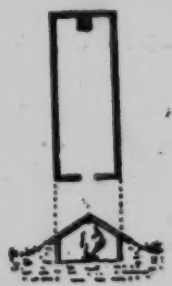

Fig. 62. Plan and section of a semi underground hut near Tuzi (Nopcsa, Albanien, fig. 1)

A [354] [231]

The last type of temporary houses of Northern Albania is that of huts built over the surface of the ground. The form of these huts is a parallelopiped; they are constructed of wood and their walls are of reeds or woven branches covered with a clay layer. These huts are widely used in summer pastures and lowlands near the sea.

1) R. Meringer, Das volkstümliche Haus in Bosnien und der Hercegovina, 275 and foll. Fig. 69.

342 Whenever the building material available on the spot is stone, the shepherds build their huts with simple stone walls covered with roughly cut wooden planks.

It is at first sight very difficult, according to Nopcsa, to find any basic difference between a stone-built shepherd's hut and a primitive one-room, stone-wall, permanent house of the Albanians. For the only difference it is that the permanent house is larger, higher and the frame-work of its roof is more strongly built. Its construction has also an immediate relation with the nature of the ground. Namely, the building material locally available will determine whether the house (called «shpi») will be out of stone, or out of wood and of reeds. Thus, in the plain district of the seaside (Mati), where there is no [556] stone at all, even richer inhabitants have to content themselves with houses made of wood, although, for lack of security, stone-built houses are everywhere considered as ideal, since they offer protection both against stray shots and fire.

The Albanian house is then in its simplest form an one-room dwelling, with its entrance either on the side of the roof gable or on the side where the rain water is drained off. But while half-underground shepherd huts have always their entrance on the side of the roof gable, even simpler clay and lime built Albanian houses have it always on the side of rain-water drainage.

Such one-room dwellings of stone and clay constitute the house of poorer classes of the population in the mountainous region NW of Scodra round the river Drilon, the Cem valley and many other regions of Northern Albania. The roof is sloping on two sides and the main pole corresponds to the length of the house, so that its two ends rest upon the short side walls. The roof is usually covered with branches.

In such mountains, where there is a complete lack of forests and therefore difficulty in obtaining timber in order to construct a frame for a large roof, inhabitants are obliged to construct a small stone-built house of a special type, whose geographical spreading out corresponds, according to Cvijic', to the area of the Karst Mountain. According to Haberlandt, this type of house was the characteristic dwelling of ancient Illyrians.

Both men and animals live in the above single room, although [231] the stable is often separated from the human habitation by a thin, not very high wall made of woven reeds.

In some areas, a special entrance is opened for the animals in

2:Edmonds T-3 (1926?) 1927 E13 Balkan Peoples
Albania E 61

The Becktashi Monastery

241 grew wheat, oats, and other cereals, as well as maize, the staple food of the poorer classes. The slopes of the hills were covered with olives, and altogether the country round Elbasan seemed "a land flowing with milk and honey". [231] Honey in the literal sense, however, is a neglected product, and is only gathered wild, though in a country like Albania, which is exceedingly rich in flowers, scientific bee-keeping ought to be a profitable adjunct to vegetable and fruit growing.

792 Excursions farther afield were made possible by the kindness of the prefect of Elbasan, Mr. Izet Dibra, who placed a Ford car at my disposal. One such excursion took me to a Becktashi, or dervish, monastery, and another to a Greek monastery, both visits proving of considerable interest. At the first we (for Mr. Nossi was with me) were received by a dignified old priest who was wearing the same kind of flowing white robes and tall white hat as the dervish I had met at Koritza. While we sat in a vine-covered arbour outside the entrance smoking cigarettes and drinking coffee he told us how the monastery had been attacked during the revolution of 1914 by adherents of the Suni sect. The revolution was that in which Prince William of Wied, the [795] regent, was deposed; and the Sunis are a sect of Mohammedans who hate their fellow religionists the Becktashis with a hatred only possible to religious fanatics. Under cover of the revolution they not only burned down the monastery chapel, but also arrested the old "baba" (priest) who was entertaining us, and kept him in prison